

resultant, in the minds of men of the most numerous classes, from

the spirit and temper of the folkways.

498. Seemliness in the Middle Ages. In the

Middle Ages very

great attention was given to seemliness in the

private conduct of

individuals. Moderation especially was to be

cultivated. Women

were put under minute rules of dress, posture,

walk, language,

tone of voice, and attitude. The guiding spirit of

the regulations

was restraint and limit.¹ Public life, however, was

characterized by

great unseemliness, and the examples of it are

especially valuable

because they show how necessary a sense of

seemliness is to

prevent great evils, although the virtue itself is

vague and refined,

and entirely beyond the field of positive cultivation

by education

or law. When the crusaders captured

Mohammedan cities they

showed savage ferocity. A case is recorded of a

quarrel between

a man of rank and a cook. The former proceeded

to very extreme

measures, and the cook, since he was a cook, could

get no redress

or attention.² In the fifteenth century a rage for

indecent con-

duct arose. The type which the Germans call the

Grobian was

affected. Rudeness of manners in eating, dancing,

etc., was culti-

ivated as a pose. This fashion lasted for more

than a century.

In 1570 a society was formed of twenty-seven

members, who

swore to be nasty, not to wash or pray, and to

practice blasphemy,

etc. When drunk such persons committed

great breaches of

order, decency, etc.³

499. Unseemly debate. The folkways of the

Middle Ages were

fantastic and extravagant. The people had their

chief interest in

the future world, about which there could be no

reality. They

lived in a world of phantasms. The phantasms

were dictated to

them upon authority in the shape of dogmas of

world philosophy
and precepts of conduct. In discussing the world
philosophy and
its application they attained to extremes of
animosity and feroc-
ity. Whether Jesus and his apostles lived in
voluntary beggary;
whether any part of the blood of Jesus
remained on earth;
whether the dead went at once, or only at the
judgment day,
into the presence of God, — are specimens of the
questions they

¹ Weinhold, *D. F.*, I, i\$9-i6a
448.

² Schultz, *ffSf. Leben*, II,

⁸ Denecke, *Anstandsgefilhl in Deutschland*, XXI.